esting subject, but the truth for all ages. Paul is preëminently the psychologist of the circle of biblical writers. Moreover, he fulfills the ideal of a true psychologist in basing his views upon an induction of facts. This empiricism does not, however, consist in the barren observation of the phenomena of pure psychical life, but in the thorough understanding of the inner world of experience in which sin and grace are the prime factors. He is thus in advance of purely empirical psychologists in noting the disturbing effect of sin on the workings of mind and soul. What he has to teach on psychology is, therefore, worthy of all attention and acceptance. The author undertakes to interest as wide a circle of students as possible in this standpoint and the views presented from it, and accordingly clothes his thoughts in the most popular and simple forms. He abstains from burdening his text by citations from the works of his predecessors in this field. He has, however, examined the literature of the subject and appends a rather complete bibliography at the end of the essay for the benefit of such of his readers as may be aroused to undertake further study in biblical psychology. Though allying himself in general with the school of biblical students led by Delitzsch, the author is quite independent in his investigation and presents his results in an original form. The essay is, moreover, altogether constructive, ignoring critical questions and controversies, and contributes materially to the discussion of New Testament psychology.— A. C. ZENOS.

*Die Lehre Gregors von Nyssa vom Guten und Bösen und von der schliesslichen Überwindung des Bösen.* Von Lic. Theol. Wilhelm Vollert, Oberlehrer am Fürstlichen Gymnasium zu Gera. (Leipzig : A. Deichert'sche Verlagsbuchhandlung Nachf. (Georg Böhme), 1897 ; pp. iv + 58 ; M. 1.50.) The subject of this essay is clearly indicated by the title. Herr Vollert shows what the ancient philosophies had contributed toward the solution of this problem, also which elements of Gregory's system were Platonic, neo-Pythagorean, or stoic in their origin, and how much was distinctively Christian. It was Christianity that gave Gregory his doctrine of sin, yet he never felt called upon to abandon his well-known idea of the apokatastasis. Sin, like other evil, remained for him a negative thing, the lack of good. Thus he could still hold to what our author has forcibly stated in the paradox : " Das in dem Existierenden Nichtexistierende wird überhaupt nicht mehr existieren " (p. 40).

Acknowledgments to Professors Eucken and Heinze in the author's

preface show that his interest is largely philosophical, yet it is plain that he believes philosophy and theology should once more go hand in hand, as in the days of Gregory. The book is well written, and shows adequate acquaintance with the subjects treated. A convenient appendix gives, in tabular view, a number of parallels between the teaching of Gregory and that of other ancient philosophers.— J. WIN-THROP PLATNER.

*The Growth of Christianity.* By Joseph Henry Crooker. (Chicago : Western Unitarian Sunday-School Society, 1897 ; pp. 241 ; paper, $0.30; cloth, $0.50.) This manual of church history for the use of "the older classes" of the Sunday school is written from the Unitarian, naturalistic point of view. It sweeps over the entire field of the history of the church, necessarily handles every topic in the most cursory manner, is too recondite to attract the youthful mind, and, by its rejection of the supernatural in the religion of Christ, repels the "general reader," who sees vastly more in Christianity than the author has been able to discover.— ERI B. HULBERT.

*A Short History of the Italian Waldenses,* who have inhabited the valleys of the Cottian Alps from ancient times to the present. By Sophia Bompiani. (New York : H. S. Barnes & Co. ; London : Hodder & Stoughton, 1897 ; pp. 175 ; cloth, $1.) The threefold object of this little book is to bring together what can be said for the antiquity of the Waldenses, to portray the persecutions that they endured, and to show the present status of the sect. The Waldenses obstinately reject the theory that Peter Waldo was their founder. They do not claim documentary evidence for an existence previous to his time, but they lay much stress upon "the traditions and conviction of an ancient race fixed for centuries in the same locality, and the rare traces of them found in the writings of their enemies."

The author writes with the zeal of an advocate, but her story cannot fail to awaken interest and sympathy wherever it shall be read.— J. W. MONCRIEF.

*Die Reformation als Kulturkampf.* Von F. Rahlwes, Pastor an St. Ulrici in Braunschweig. (Braunschweig : C. A. Schwetschke und Sohn, 1897 ; pp. 80, 8vo.) This excellent little pamphlet is the elaboration of a lecture. Its thesis is that the great creation of Luther is not the Lutheran church, but the Protestant spirit. The Lutheran